M2306

Lunch/Barn

Thursday October 4, 1973

MR. NYLAND: So we better continue where we left off last night.

Nicole: Mr. Nyland?

MR. NYLAND: Yah. Boy, you're fast, aren't you? You don't let any grass grow over that huh? All right.

Nicole: It's so disturbing to me that I hope I can get through with it.

MR. NYLAND: We will help you. No, don't tell her now that she has to speak up. She says she's disturbed. Maybe you didn't hear it.

Nicole: It seems in the last few months I have become more open or sensitive to another approach to Work and it has to do with, if God is all around, it has to be within me. And instead of wishing to exercise the negative tendencies of my personality, I wish to believe and have faith in what could be divine in me. And, in a certain humility, experience that different quality. And this has given me a belief and faith that it seems in the last two years I have lost. But on the one hand I feel that when I get into a place where that quality will expand, first I don't know how to make it expand, and also my mind coming and telling me this is beautiful and lovely but this is not Work. And when I look at how I came into Work and that I really had a belief that I could be conscious in this life, and there was...

MR. NYLAND: That's right...

Nicole: such a joy and belief. And then in a couple of years I was told that I didn't have an inner life and I didn't have a soul...

MR. NYLAND: Who told you that you didn't have an inner life?

Nicole: And that God would not answer my prayer and everything seems so far away that I really have lost my belief. I don't understand...

MR. NYLAND: I understand it. It's all right, Nicole. Every once in a while it gets a little bit too much, and it is then as if God isn't there anymore. So now...

Nicole: But I know that (definite) divine quality, it has to be in all of us. It is all around.

MR. NYLAND: That's right.

Nicole: And if I could believe and have enough faith in it, it could become real, the same way I create an 'I'.

MR. NYLAND: Could you have belief in it without having any experience of it?

Nicole: Yes, because I haven't really experienced that divine, although I know it is there.

MR. NYLAND: Yes, exactly, because that's the way it started. As a belief in the omnipresence of God. And then you look at yourself and you say: how is it possible that such a thing can exist? Because for your own experience it doesn't exist. And you start out with having that belief just the same because you want to believe in it. If you don't believe in it you feel lost, and belief is the only thing that will help you to hold onto it. Belief is like an anchor. But then you return to what you are as a ship and you say it may be that it is anchored well enough and maybe the anchor didn't hold. And you start to sail with your ordinary life the way you are, at the same time you keep on saying: now where is God? And you want Him there; and I think you're quite entitled to it. And I think many times there are things in life that one doesn't know why it happens, and apparently it must happen because it does happen, and I rebel, and I ask God why is it that I cannot be at the present time cognizant of His own existence when He says He has created me or whatever

my belief may be for (that).

Nicole: Yes, but this way I remain in the negative aspect. I don't believe it in the reality of that something which is there.

MR. NYLAND: So you have to find what you can believe in now as reality.

Nicole: Then (is when I say) but then it's not Work.

MR. NYLAND: No, the question, we leave Work out, for the time being, because Work comes in afterwards when you can make up your mind that you want to Work. But when one is in a negative state or in a state of feeling completely lost, it's quite idiotic to say to someone who is drowning say, "You go ahead and swim." And he can say, "I don't know how to swim," and he says, "Well, you have to learn to swim." And then there is that distance. But if one goes out to the person and says, "Here I am, let's see what you can do", maybe you can swim a little. Something has to come towards you like that as an opening for yourself to see what actually can be done under the circumstances in which one lives. And difficult as they may be I think there is always something that gives belief for oneself in the possibility of a further belief and a further belief. It is not always there like overnight, in its completeness.

Nicole: But if I wish to emphasize what I believe is divine and to make it as real as possible, how could I make it go over into expressing it objectively?

MR. NYLAND: Simply when you are relaxing and make yourself very small in your own estimate, in that what you are, and realizing that that what you are is really so little and so small that it does not even know how to have a belief in the omnipresence of God. You see that is a form of prayer in which one actually asks, what can happen to me when I know that I'm absolutely helpless.

Nicole: I have experienced that a little bit but then I remain there and then nothing happens.

MR. NYLAND: You remain there for a little while and what disturbs you

is that you don't want to stay there. When you want to say, but I want to believe, but I want God to come with me or I want Him to take me along..

Nicole: No, I have become disturbed because I don't understand where, is that correct, is that right, is that Work, should I try to Work now? And then I go neither one way or the other.

MR. NYLAND: Could you then at such a time not think about Work?

Nicole: If you tell me it's right, yes.

MR. NYLAND: Yah. Just at that time forget it, and just be an ordinary person and, if possible, like you used to be. Because something of that emotional state that you had is lost by the wish to Work and most likely making it a little bit too intellectual, and you start to describe it of how you ought to be. And you know you cannot be and of course you are disappointed. Become as simple as you can be, simple of heart, you know?

Nicole: I wish to be that.

MR. NYLAND: Yah, and you can be. You have to have assurance that you can be. Something in you should tell you that that is possible. And then you can believe in that. And from there you start again and you start to build up, and then you look at the Sun and say, It's a beautiful day. And you say, Well, I have food I can eat. I can do this and that. I have experiences which are worthwhile. I can look forward to certain things that might happen. And all during the period I say, I am now building up myself to come to the conclusion that then at a certain time I will have a belief again in the possibility of Work.

Nicole: I believe in Work.

MR. NYLAND: Yah, but you don't have to practice it now. Sit quietly in a corner of the church. And you look at the glass windows and the color and sometimes an image that you might have. Particularly when one is brought up in a certain faith, try to remember what it was that you looked at when you were a child and how open you were then without any further questioning.

You see, the mind, when it comes in, starts to disturb, but if a feeling could continue the way it is, it would become much more normal for a person. And that's why I say, don't think about Work. Just be what you can be, now. And no further questions. Can you?

Nicole: Yes.

MR. NYLAND: All right, and no tears. Life is still worthwhile even if you don't understand it.

Nicole: But I'm convinced it is, Mr. Nyland.

MR. NYLAND: Yes, that is right. that is the good part of your mind. At the same time it says why and where is God now? That's another part of your mind that starts to question.

Nicole: Yah.

MR. NYLAND: The part of your mind that can be simple can coincide with that what is simplicity of your feeling. The part of your mind that is objectionable is preventing you from seeing what you really are.

Nicole: You mean as a personality or as essential?

MR. NYLAND: Whatever it is, as you are now in this form of a personality, with all the wishes you have in your heart of wanting to become what you call God as omniscient. You see that. Sit in church many times.

All right?

Nicole: Yes.

MR. NYLAND: Good.

You know, Nicole, sometimes when one feels very much alone as if one is really lost, as if different people have forgotten you or that you have no friends or that the weather is not at all what you would like it to be even if it is lovely, there is no response within yourself. Try to find certain things within yourself, simple statements or simply a fact of saying, but someone must love me. Someone, somewhere, must exist who cares for me. And that can be a belief. I say sometimes, that what I have now and I experience is for me a horrible thing because I don't

understand it. At the same time there ought to be the possibility for me to understand something that is really within my range, and then I say, I will go after it, I will not look at what I experience now. It is a state which I probably have to go through, but I would like to introduce that what I call a belief of a different possibility.

Nicole: But you see, if I say something which loves me and I say it is God, and then I say, well I am then in conflict because I know the way I am, God cannot be there.

MR. NYLAND: No, it is possible that God could be there and could be compassionate.

Nicole: It's hard to get away from the belief, the real belief that He must exist somewhere and then not...

MR. NYLAND: And not see it.

Nicole: Not see it and also not knowing that I am not really ready for it either.

MR. NYLAND: Yah, that is again the criticism. God will accept you the way you are.

Nicole: That's - that I believe...

MR. NYLAND: Yah, then you must act on it. All right?

Nicole: Thank you.

MR. NYLAND: Good.

Betty Greenwald: Mr. Nyland?

MR. NYLAND: Yah.

Betty: It's Betty.

I found what Clai said last night interesting in that it made me realize that there's this wall that I come up gainst most of the times when I make attempts, and I felt what was happening is that in reality I wasn't really being able to make that effort to really create something outside me. And I wondered what I could do at those times that could somehow or other create that.

MR. NYLAND: Can you see what is in the way?

Betty: I felt what she said was maybe what was in the way but I wasn't going beyond my own self.

MR. NYLAND: So, leave Clai out now. What is it with you?

Betty: In most cases, I mean I have had experiences, but most of the time it only goes to a certain point, and it doesn't seem to go over.

MR. NYLAND: Why do you wish to go over it? What do you imagine? Because sometimes when you wish to go further, you think you're entitled to it. Why do you?

Betty: Well, I have taken the attitude that if I keep making the attempts that eventually something would happen, that will break that.

MR. NYLAND: I think that's true. That's the right attitude. But it doesn't mean that that has to spoil your effort.

Betty: No, the effort in itself I feel is all right but then I tend to get a little comfortable in the fact that I accept it as it is and think that maybe I should...

MR. NYLAND: No, why would that be uncomfortable?

Betty: Uncomfortable?

MR. NYLAND: Uncomfortable you say?

Betty: I said, comfortable. I tend to get comfortable.

MR. NYLAND: Accepting the way you are?

Betty: The way, what the result is from my attempt and I feel it should be more.

MR. NYLAND: Then you're not comfortable.

Betty: Okay.

MR. NYLAND: You see what I mean? If you still think that it should be different, you're not comfortable. There's still something disturbing. Then when you want to say I would like something else, I ask you, what right have you? Many times it's a question of what is right for you and you have an idea about it and what is right from a universal standpoint,

a religious standpoint, from the standpoint of God, from the standpoint of the total knowledge, acknowledgment of that what exists of which you are a part. And I think that your particular, and anyone's particular insight in what they feel is right for themselves is really so completely small compared to the totality of all things of which you are one of those things, and that one has to submit much more to that what perhaps exists which I do not know, but I will accept that it must exist. But since I don't know what it is, I cannot define it. As soon as I find myself looking for something or saying that I should, I have to define what I really am looking for. That is why I ask, what is it with you when you say I should, or I rebel, or I would like to have something else, what is it that you wish? And then look at it from the standpoint, are you entitled to that what you wish for?

Betty: Well, I really don't know if I am or not.

MR. NYLAND: Well, exactly. Then you have no right.

Betty: Then I should just maintain an attitude...

MR. NYLAND: Just exactly, live second by second at such times. Don't allow your particular thought for the future, or the feeling about the past to interfere. Just be what you are. Sit in a chair and be. No more. Don't allow to think, have thoughts yourself that you ought to do this, ought to do that or something ought to be, or something ought to come. You are what you are at that moment as a result of your experiences in your life up to that moment. Stay at that moment, but have within that, when you are, a wish for further development without defining how it should be, how it should be developed. You understand that?

Betty: That's acceptance, right?

MR. NYLAND: Yes, that is real acceptance. Acceptance is only up to each moment. It does not go further. It doesn't define anything of the future. The future will come, because you keep on living, or whatever there is of the future that you don't understand as yet is really

because you don't understand the past. If one understood one's past, you would be quite comfortable at the present time. All right? Okay. So what other questions?

Elaine Knight: Mr. Nyland?

MR. NYLAND: Yah?

Elaine: Elaine.

MR. NYLAND: Yah.

Elaine: In what you were just saying to Betty, this morning I woke up and I began to think about Griff's question last night and I realized I was very disturbed about a lot of the answers because it didn't seem to relate to the experience that I've been having. And that experience has been, I think I brought it up when I was talking to Kathy a few weeks ago, more and more to think less and less about the results when I make an attempt, so that I never for myself start an attempt by planning to get self-knowledge or an awareness. These things are like part of my greater aim in Work. Each time I try not to think at all but justto make a Work attempt. And last night maybe I left and wasn't clear about a lot of that was said but it seemed like almost planning to tell 'I' what it is going to be and how to look at something, rather than just Working. And I somehow would like a little further explaining in that way.

MR. NYLAND: No, but that is exactly what we are (just) talking about. You would like to tell 'I' how to observe you or what the results should be when 'I' observes you, and you start to describe it. That is of course your mind that wants to define what ought to be or ought to become or that what is in the future. And your mind will of course describe it with whatever material is available in the unconscious mind, and you start to talk then about something that you ought to become in relation to that what, as an aim, should be of a different level. And you don't know enough about the level even to be able to describe it.

The only time that perhaps it is right when I sit and I think and I want to have results is try to imagine, and only for that little period, it is all right to describe how it might be. If I say like heaven, that I would like to have in general, among people, understanding, that I would like to have them care for each other, that I would like to consider an ideal world in which I could live, I say it is only good for a little while because all such descriptions of what it ought to become to the best of my knowledge of course is in the first place limited by my own viewpoint, and I cannot see straight when I am unconscious. But in the second place, that what I would like then to be I know is not there, and then it returns to me with a wish to Work for it, if I know how to Work. Because this is the advantage of that what may be a description of what would be an ideal state and knowing that I'm not in an ideal state that at least I have been given a grammar with which I can learn that kind of a language.

So you see it is not a question of eliminating results entirely, provided the result does not or the wish for the result does not enter when I Work. But before I Work, I must get into a state; I have to have a motivation why I wish to Work, and that quite definitely is based on results I hope to obtain. So it is not wrong to think about what could be the future, and in imagination I can even say it would be wonderful if it could exist. But then immediately when I start to act in accordance with what I call my imagination, I know that I am too much bound to Earth, that I cannot just lift myself away from what I am, and I return to the reality of that what I call this unconscious state.

But there is one possibility then, that all of that what has given me an impetus, the wish to think about possibilities and the actualization of any kind of potential within me, makes me realize

that I must start from where I am. And then I have a desire to apply Work to myself because then I have a belief that if I do that I will reach the state of, call it, Nirvana. You understand that, Elaine?

Elaine: Yes, Mr. Nyland. Very clearly.

MR. NYLAND: All right.

Elaine: It helps.

MR. NYLAND: Yah, it is these kind of practical things that are important.

Tina Near: Mr. Nyland, I think I've gotten a little confused about acceptance and striving in the direction of becoming a more conscientious sort of person. I - this confusion sort of began in me a few months ago when one morning I'd gotten up and I was trying to make efforts, and there was not life in me. And at a certain point I sat down, and I read ALL AND EVERYTHING and I began to get in touch with myself in a different way, and a certain way that I'd been in relationship to another person came into focus. And I saw that I had been selfish in that instance, and at the same time I knew that I did not wish to be like that. And associated with that realization there was aliveness, that had been missing in the attempts that I'd made earlier.

MR. NYLAND: You mean the aliveness came then?

Tina: It seemed to come as a result of acknowledging to myself that I had not been right in a certain way. And I think I might have gotten confused about what Work is, as a result of that, because many times now when I hear you talk about the simplicity and the acceptance that's necessary, it doesn't quite jive with my own understanding of what seems to be alive for me now in the sense of definitely having a context and framework of wanting to become another sort of human being.

MR. NYLAND: I think it is all right to have a feeling that one is alive or is influenced by life itself, or that there are certain thoughts or feeling that appear because I have a recognition of what I have been and sometimes I don't like what I have been. If I say I have

been selfish, I want to do something about it and because of that I can be encouraged, which is another way of saying that I become much more alive to myself with the wish of doing something. Now to what extent that can be translated for you at that time in a certain kind of Work, that of course is based on your own understanding.

You see last night I talked about A and B and C and words and sentences and writing. When I have the letters only, I really don't know how they are going to be connected and what kind of words will be formed. The same way when I start to Work on myself and I say I have to learn to accept myself, I don't see any relationship between that what is so-called the objective faculty existing as an 'I' and the ultimate aim of becoming a conscious and conscientious man. But I take someone else's word for it, simply saying if you only put your feet in the right direction the road may be long but ultimately you will come to some place. So the relationship then exists within me, I am quite cognizant of the smallness of myself, my inability to understand the things as they--I hope I might understand them later on. But I'm satisfied with the knowledge that if I only do this and do that and do that, that after some time having practiced enough, I will really reach a state which I can describe in my imagination as most beautiful. So I think I have to keep that always in mind.

I have sometimes the realization of being very much alive, and then I think that that kind of an experience can be translated immediately into an attempt to Work. It cannot. It can give me a stimulus for Work. But then I'm back on a very low state in which there is practically no 'I', where I'm almost blind, when I'm unconscious and I am a slug like Gurdjieff tells us. And although I don't want to believe that I'm a slug, maybe I'm a little bit, but I always think that I can lift my head a little bit compared to the other slugs, that all of them have to keep their head down, but I'm putting my head up because I'm a little

bit more favorite since I know something about Work. But then of course I have the responsibility of actually doing something about it, otherwise I'm just as much a slug as everybody else. So I get stimulated for the wish to Work, and then I put aside what has caused the stimulus. I put aside the description of the beauty that I want to reach, because I have my feet on the ground. I have in my mind something very lovely that I describe in imagination. I hope it may be true. I don't know it. I don't have the words for it as yet. I come down to my heart and I start with great intensity to take all the little letters that I know and try to make words of them. That's my wish. And then I look at my feet and I say well, that is what I have to do first, because I cannot even make a word out of the letters. I first have to realize what I am and what the letters within me really represent. Then I start to Work on myself because I want to find out what am I made up of, what is the quality of myself, what are the different parts. I say I compare that with my feet because that is, you might say, the movement of the body, and the body is important for me for the process of awareness. That is how I collect letters. That is how I collect knowledge of myself. Then afterwards I can use it for the purpose of building a castle in heaven.

Does that answer?

Tina: I believe it does, yes. I guess I was wondering if that experience of seeing myself as selfish was Work.

MR. NYLAND: It's beautiful to have the experience...

Tina: But it's not Work?

MR. NYLAND: Of course it cannot be Work. It is too far removed. If I have a good experience like that and I'm full of joy, my energy goes into that and I'm allowed to be joyful even on this Earth in an unconscious state. And I'm very glad that joy can be expressed by means of my emotional state, because it means it can be alive and it is functioning.

But it does require a great deal of energy that goes into it, and I'm way up or way down, it doesn't matter. Way up I lose myself, way down I lose myself, because there is no other energy available for anything else. So it would be a very bad state even to make an attempt. But I can have a wish. It stimulates me to have that wish. Then I wait until the time comes when there is a more even division of energy. Then I remember the wish and then I can Work. All right?

Tina: Yes.

MR. NYLAND: Okay.

Jim Huntington: Mr. Nyland?

MR. NYLAND: Yes.

Jim: I have a similar kind of question. It relates to what I would call solidity and I feel like there's perhaps a certain reason why I find myself a lack of solidity, and I find very much a need for that for myself in relation to being able to Work.

MR. NYLAND: I think it is necessary to have it.

Jim: I feel it has something to do with perhaps sensing in one way.

MR. NYLAND: I don't believe it has so much to do with sensing. A solidity is something that is above me because - I wouldn't say above, it is within me. You know when we use the phrase, so above so below, I am in-between two possibilities of myself of a realization of certain things existing, very much the same as when I say there is the outside world and I try to understand it astrologically, or it is the cosmos as a whole, and I myself am also a little bit of a solar system within myself. I try to see that whatever there is of an impetus, as a result of looking at the outside world, can be reflected into the wish of making something of my inner life. Now what I mean by that: solidity is related to my being. My being is a result of what I say for myself seeing that what I am as a combination of three centers, aspiring to the possibility of unity, and that kind of a being hangs over me or is

above me, indicating by that that it belongs to a different level of myself. I aspire to it because it is not as yet real in the sense that I can count on it, or that that kind of objectivity is not as yet sufficiently part of me. But as I consider the possibility of such a being, it is like a cloud that is above me and I sit under it. But the cloud is all mine because it is in the direction I wish to grow up, and I use the being as a stepping stone for the further understanding of that where I wish to go. At the same time in the creation of that or the realization of such a being, a similar process takes place within me. It is as if that what goes to the left also goes to the right, and because of that it is balanced within myself. And this solidity that goes within is comparable to that what goes outside as a level of my being. And now I feel in considering both, one as an aim, the other as a fact of my existence, I am in balance between the two. The result of Work is that I create more and more the being for myself in homogeneity, that is, in a unity in which the three centers are combined and start to function in reality, or in combination with each other.

That what I wish to have as a result of Work within myself, is a solidity of an assurance of that what I am in reality which is then not disturbable anymore, which becomes for me that what will be of more permanent value because that is what I have made. All other things of myself in ordinary life, my body, personality and the rest is ephemeral. That what is solidity for me has a permanent value because it has been made as a result of the efforts I have made regarding myself. It is made up - solidity is made up of wisdom, of that what I have actually acquired as knowledge of myself which I know once and for all that that is what I am. That produces solidity and it gives me self-reliance because I can count on it. I don't have to be afraid that it won't be there tomorrow. When I once have it, once and for all it is there. That what encourages me to wish to use it is the attention I want to pay

to the possibility of a being existing, towards which I will strive. And now the process is that I have constantly that kind of a wish to be more than what I am at a higher level. I use the three centers to see that they, among themselves, can start to understand each other, and for that I first have to divide them a little bit because what they are doing now is haphazard. And unconsciously they don't really know what they are doing, and they don't know what it is in relation to each other.

So something has to be created for me that tells me what to do about my centers, that is, my personality. This I say is my 'I'. I wish my 'I' to tell me and give me information, but at the same time I want this 'I' to grow up sufficiently that I can rely on it more and more, and then, as I said last night, give it a place on that what is within my being. In that process of working I'm many times disappointed, because I don't really understand why I am the way I am. I keep on thinking about it and I don't understand how I have developed, because of all kind of influences, in the kind of a creature that I happen to be and where I then, in all truthfulness, have to admit that that is what I really am. In such states, I need solidity in order to return from the field of activity of my three centers to that what is within me where I can be quite honest with myself, and I'm not disturbed by influences from the outside and where the influences from my inner life, beginning to grow, is not as strong as yet as my outside influence of my mind would be. You understand what I mean?

Jim: Yes.

MR. NYLAND: Keep that picture of balance in mind. That is the way a man must walk through life. He has two feet and he has two arms. He has to keep constantly in equilibrium regarding that what is the wish he wants to grow towards, and that what he is in reality. By understanding of that what might be and a realization of what has been, he can live in the presence of his own life, and in that he creates for

himself an entirely new aspect of himself. Sometimes one can say, one of the many aspects, it doesn't matter. As long as I can believe in that what I am now, that it has to change and can change over into a different kind of a state of realization which for me is like the present. The realizations of the past and the realizations of the future have absolutely no value because I don't experience them. But when the realization of my present comes, it becomes my own and with that I add to the solidity of myself and also to the aspirational force as represented by the level of my being in unity, as an entity. All right?

Jim: Thank you.

MR. NYLAND: Oh. (Buzzer sounds.)

(SIDE TWO)

Jerry Weser: Mr. Nyland?

MR. NYLAND: Yah.

Jerry: Recently you mentioned that a person might occasionally live in an idea and I was wondering, is this - I'm trying to understand an experience that I had. I was trying to think of what an 'I' would be and as I was Working I had that experience. Now was this living in an idea?

MR. NYLAND: I think an idea like an 'I' might be, can be something you want to live with and perhaps even strive for. It is not that that what you imagine to be is already a reality. If I have an ideal of creation, if I'm an artist I want to make something that I can conceive of. For instance, I'm an architect and I want to build a house, and I can see how it's going to be. And I can then start to make drawings and put on paper what I actually already know in my head. Sometimes I don't need a paper but I just start building, because then I see in space what I'm building, which corresponds then to what I have conceived of in my mind. And the clearer I am, in my mind in imagination of how this and that will fit together, the easier it will be for me to trans-

late it into the actuality of a building. But it is very much like that with the imagination of an 'I'. If I say that an 'I', as yet, does not exist but I conceive of it as a possibility of existing, and that then if it would exist it has certain qualities, I start then to act in accordance with that what could be the quality as an influence on me. And I then in relation to that what is imaginary form in which this 'I' exists, I act as if this 'I' actually exists, and because of that I aspire towards that what I wish to become. Because the 'I' has been defined as something that I would like to become from that what I am. Does that answer what you mean?

Jerry: I understand you as saying that the stronger a person's wish is the more clear they are in what they wish to create. And the closer what they wish to create conforms to reality, then...

MR. NYLAND: Yes, but there's always the question of Work. I don't build a house unless I make it.

Jerry: Isn't that Work though...

MR. NYLAND: Not when I stay in imagination and not when I start to keep on hoping for it. My belief will not help me to create it. The experience will help me. That is the way I'm being taught, because I don't have a spiritual existence. In a spiritual existence I live without a body and the experience is translated into forms with which I have no familiarity but I can imagine them also to, let's say, to function telepathically since I don't have to have the brain of receiving something by ear; or that what is nearness which I cannot imagine without my body then only as a certain form of fusion or a submerging of that what is of spiritual value. But I can imagine more or less what would take place, but I won't know it until I actually have that kind of material available for the formation or for the expression of my life. My belief is very good. That is, I can hope, but it always has to be translated into the terminology of the level where I live. And if I

live on this Earth with this body, my body has to do something in regard to that what is my aim. If I live in a spiritual world I would act differently because I would not have the body. I would be dependent of other forms. You see what I mean? My belief of spiritual life doesn't help me at all. It can help me in giving me an impetus, let's say, a wish. On this Earth I have to settle the question of matter.

That's why I say, if I want to build I've got to build. Two by fours and nails and a hammer, or even glue, but whatever it is, I've got to do something. If I have an 'I' and I can imagine it exists, it's still, I have to Work. There still has to be awareness as a process. There still has to be growth of 'I' because 'I' is not full-grown. There still has to be a change on the part of 'it', because it has to become in conformity to the possibility of dying. Is that right?

Jerry: I didn't understand everything you've said.

MR. NYLAND: I won't repeat it.

Jerry: I feel encouraged that I really should keep trying.

MR. NYLAND: Keep on having belief in your mind and in your feeling, but keep your feet on the ground. All right.

Roslyn Fawsett: Mr. Nyland?

MR. NYLAND: Yah.

Roslyn: It's Roslyn.

MR. NYLAND: Yah.

Roslyn: I was listening to the tape 818.

MR. NYLAND: 818?

Roslyn: Yes.

MR. NYLAND: Long time ago. How'd you happen to get that one?

Roslyn: Well, Jenny Moffa from Boston suggested I listen to it. And there was some part of it that really hit home for me and it had to do with passivity and about active passivity.

MR. NYLAND: Ah yes, I remember.

Ros: And I just--it's a problem.

MR. NYLAND: Yes.

Ros: The whole area of emotional accord with another person...

MR. NYLAND: You see, let me try to say it in a few words. Active passivity is a relationship between the feeling center and the level of one's being. The passivity is in the feeling center, the activity is in the being.

Roslyn: Well, how can you make that work? I mean...

MR. NYLAND: You make it work when you once see the relationship of the three centers with each other. When you see that the three centers are aiming at that time to become one in unison, in wishing to cooperate with each other in order to form a being - a being level. The quality of a being is different from the qualities or the properties of the three centers. But the being can constantly be manifested by means of any kind of activity in any of the three centers. Therefore the activity which is in the being can be translated into the passivity of the feeling center. One remains active and the accent for oneself is on remaining passive. But passivity then is always in relation to something else which is more active.

Roslyn: How is the activity related to positivity? Because there is...

MR. NYLAND: Activity as an action is always positive. It is always a state in the utilization of energy for a certain purpose. For me it doesn't matter anymore if there is an activity in one direction or another, as long as there is an 'I'. I'll say it differently. It doesn't matter in what direction I am on a horizontal plane. I can go north, east, south and west. It doesn't matter, because my interest is not on the plane anymore, it is on the vertical line looking at the plane. So passivity or negativity, positivity, whatever it is, whatever belongs to my unconscious world can function in any way it has to function, many times determined by the requirements of the horizontal plane which is the Earth. But when it comes to the question of a development and

evolution, then I really am not interested any longer of the horizontal plane, as long as that what takes place reminds me of my wish to Work. It depends where you want to place this passivity. If it is a relationship on Earth in which one has to understand what it is to be passive in relation to an activity, that is of course a relationship that I have to know of what is involved and for what purpose. From the standpoint of eternity it doesn't matter if it exists one way or the other. And all are equal. You have to understand that one measures with two different measures: one is the unconscious one, the other is the conscious one. And they don't overlap. They don't cover each other.

Roslyn: But they affect each other.

MR. NYLAND: Yes, of course they will, but they are translated into different terminology. The level of being is a different language from the different languages of each of the centers. When I'm in the center I have to submit to the center as a language: an emotional language, an intellectual one or a physical one. But the level of being is expressed by means of being, that is, awareness.

Roslyn: I suppose I had this idea that if the horizontal is all in order, then I would go vertically.

MR. NYLAND: I think it would be very nice if, during the time on the horizontal plane, you had grown wings. It would be very nice. Exceptionally it can happen. I mentioned last night the continuation of living one's life on Earth will ultimately make you grow wings and you can ascend to heaven - at the end of the life of Methusela I said. But we don't live long enough. It would be nice. It would be nice to think about it, but I'm afraid that living on the horizontal plane and only having the thought of wishing to go up on the vertical pole will never make you go up, unless there is something of such desire that really you understand the horizontal plane for what it is and then you don't want it anymore because it does not answer to your ultimate aim.

Yah...Be active regarding your Work. Be passive regarding God. Yah.

Michael Buonaiuto: My motivation for Work is not coming from seeing how I am and disliking it. And I wonder if my Work is in the right way.

MR. NYLAND: I don't think it matters very much what the motivation is as long as it brings you to Work. Motivation of course can be on the realization of what you are and then having a wish to become different. But themotivation can also be based on an understanding of life itself, the realization that life in you is part of a totality of life existing, and because of that you would wish to have a - or at least, you have a desire that that understanding of life will enable you ultimately to join or to be fused with the totality. I can have an idea of an existence of myself and the different people who are around me, that all of them are forms of life and represent something that is of certain use to things not only of this Earth but belong to a general cosmological understanding of the universe. That is one other way by which I can say, I belong, for that reason I would want to see what is actually outside of myself, what can I believe in at the present time as existing somewhere else, and what is the purpose of life existing in different people, or the function of organic kingdom. I can also have a motivation of myself when I know that I am more divided than I really want to admit. When I say I have an outer life but I also have an inner life, I have an outer life regarding that what I have to do on this Earth, and I have an inner life regarding that what I ultimately would like to become. That is when I'm religiously fed, when I am taught that there are different personages, different levels of being, different quality, different forms of densities, different forms of a religion where I have to become devoted to that what is higher than I am, and then I wish to reach that kind of a state of unity with God.

You see, it emphasizes then the possibility of a development of my spiritual being, and I don't know sometimes what a spiritual quality

is because if I make words and I say this and that and intellectually explain, it is not very spiritual. At the same time I can use the words to express a spiritual concept. And with that I touch something else within myself which I say, it comes from my heart, it is not in the words; it is really in the combination of words or it is between the lines. If I'm artistic I create a form which I can describe and I can measure and have an actual description of that what is that kind of a form. But if it is a form which contains something from me, that many times I say I pour into it as a form of my life, that what I have created becomes alive, and it becomes alive because of that what is within it, or that what it represents as a symbol. And so I know for myself that there are different experiences which are much finer and much less dense and much more, I call it then spiritual or even much more symbolic. I cannot define it, I can only express it but I know it is different from what I actually experience. And all these kind of considerations can lead to my wish to become different from what I am, that will give me a reason for wishing to Work. All right?

Michael: Yes.

MR. NYLAND: Yah you have to...Yah?

Bill Merritt: Mr. Nyland?

MR. NYLAND: Yah.

Bill: In the past and recently I've had the kind of experience where this - I feel as though there's something present to me and in that state there's a certain - there's an acceptance of myself and life, just life in general, and I seem to always get into a quandary about whether to go ahead and from that place try and Work or whether to just let it run its course. I don't know how to explain it any better than that.

MR. NYLAND: Well the question is always, on what basis or rather on what level are you then living where you need that kind of information and what direction to go.

As soon as you start by saying that something is present to you there has to be a relationship, otherwise the presence doesn't help you very much. It remains very vague. It is a relationship as if, where there is a cloud outside and you are walking here. Of course the cloud is there and you see it but it doesn't say very much to you. At most it can come between the Sun and you. But when there is something in the cloud that starts to speak, as if there is actually somebody there that speaks from higher up, like many times we have in folklore such tales of an experience expressed in symbolism of what actually is meant, there is a relationship between me and the cloud. So when I say something is present to me, I will want to admit it. Sometimes I don't know what kind of a form it might take, or if there is a presence of an atmosphere, or if there is perhaps some kind of a spirit around me, or if there is something that I know ought to exist and I feel it - whatever it may be. At the same time it is not clear enough until there is a relationship of an exchange. The exchange between such a thing that can exist outside of me and is present is sometimes very clear. It can actually produce in me a voice. It can give me, because of the influence of that what is this higher - I call it now a higher form of being because otherwise it wouldn't bother about me, and moreover if it was not of a higher quality it would not have any meanfng for me. So I'm now going into the realm of something existing which is of a different nature, a different kind of a quality, a different kind of a spiritual value even, because it doesn't take on any form. Nevertheless, it exists and starts then to communicate. And the communication for me is received within my heart provided now that that is sensitive enough to be able to listen. Many times the relationship of that kind requires a very special language. And it also requires that I am at a certain time in a very receptive mood. And it does not always come even when I wish, and sometimes it may be necessary to be there for a long time

hoping that gradually there will be a kind of an adjustment that I have to make in order to be affected by that what is of a higher quality.

That particular process is many times trying to be achieved religiously by chastising myself or becoming a flagellante. It sometimes is reached in the state of meditation, in wanting to get rid of all the different thoughts I have, any kind of a feeling that might be disturbing, and become completely open to that what then might appear, so that I then can receive it. It is a process sometimes of cleansing, of really purging myself of a variety of different things that might be an obstacle in the way of the entry of something that would like to affect me, or at least would like to communicate with me. But I say it is necessary to have that communication, otherwise it is of very little use. If there is something that I feel is around me and then it produces within me a certain state, and perhaps a state not knowing what to do and so forth which may be in relation to ordinary life, I usually will start to interpret the presence of that what is around me in the terminology of myself, and I remain unconscious. You see it is very good to have the experience, but for the experience to become worthwhile for the purpose of growth it has to have in it a principle which is supernatural, or Great Natural, as Gurdjieff would call it. It cannot be on this ordinary basis of belonging to Earth because it remains subject to my subjective interpretation.

The question of making a decision first has to be considered in relation to that what is required on this Earth. Many times you can make a decision that will-at least you have considered all the different angles and the factors that are of influence. You can try and try by trial and error. You can find out maybe you were wrong but maybe it's not your fault. In any event that's the way you will learn. But the question of having something else present is a question of asking God in a prayer what you actually should do when you're up against it. But

then the quality has to be for the purpose of your growth, not for the settling of certain ordinary questions on Earth.

Bill Merritt: I don't mean that I use it as that, I mean at times I've taken it as an indication that I was on the right road and on a road...

MR. NYLAND: I think it's all right.

Bill: But I don't mean that it's like I don't use it to develop...

MR. NYLAND: Yah, it's all right. You can use it as that kind of a form, and when it happens you say, well that's right, you can associate quite easily that with it. I think it might even have that kind of a value, really, to give you more assurance. But, I was talking about how it could help you when it has much more reality.

There are certain things that one acquires gradually in one's life by means of which you decide that you're on the right road. If I am in doubt and I've had many many years, and I think about it, I don't know exactly what to do, if I can breathe very deeply, and, as it were, the inhalation and exhalation reach the threshhold at the bottom and I can get across it, I can exhale with a great deal of assurance that that what I'm doing is right. It is a little bit of a donkey bridge. As long as it stimulates you to wish to Work more, and to understand yourself more, of course it's useful. All right?

Judy Jacobs: Mr. Nyland?

MR. NYLAND: Yah.

Judy: This is Judy.

MR. NYLAND: Yah.

Judy: I've been trying to observe myself lately in relation to other people and find out how I am with them, and I've been finding out a lot of information about myself, And I was very interested in a few weeks ago at music you were talking about regulating intensity of feelings and about stopping a strong feeling of a certain kind and stopping the expression of it, and continuing with the feeling. And I've been trying that and it's been very difficult to do it because

when I stop the expression the feeling...

MR. NYLAND: Yah, I think we talked about it, I think, last week also, and I said it is very difficult. And then I explained that I talk sometimes about higher mathematics.

I think it's right. It's a good thing to know it exists, that it is possible and that ultimately one hopes that one can experience it. There's no objection of trying it. Don't be disappointed if it doesn't yield any results. It's quite all right, but there is no guarantee.

Judy: But it's a useful thing to try?

MR. NYLAND: It is useful to try it because it will mean that you have at least a chance of seeing a difference between physical and emotion.

Judy: Yah...I

MR. NYLAND: You see, we were talking about how to acquire a language for an emotional center. And that's one of the most difficult problems on this Earth. It is still very difficult to understand even how it happens that a human being is made up that way. That is, feeling and his physical body are so closely connected.

So do we have some more?

Andrew Nevai: Mr. Nyland?

MR. NYLAND: Yes.

Andrew: I had an experience a couple of days ago that I'd like to describe to you in case you have any comments about it. I was sitting in the evening. I was reading and it was pretty late and it was something that was very stimulating. I was reading about - well it had to do with consciousness. And suddenly I yawned and...

MR. NYLAND: That was very stimulating. Maybe you over-read.

Andrew: There was an experience of seeing myself sitting there, yawning. And it sounds funny but it was...

MR. NYLAND: Well, it happens...

Andrew: Anyway, I saw myself in that moment sitting there and it was

a very brief - it happened very quickly. And immediately afterwards, not a part of the same experience, but I had a realization, and I really don't believe that it was an ordinary kind of realization that this body was tired and wanted to go to sleep. It was something...

MR. NYLAND: Andrew, I think that's right. I think it is common occurrence, common experience, sitting up late, reading, then yawning and then say, I must be tired.

Andrew: No, it wasn't that at all.

MR. NYLAND: It wasn't that.

Andrew: Well, I'm quite certain it was an experience of Work. I just wanted to describe it to you.

MR. NYLAND: Well, I can believe it but I don't get it as yet from the description. Because I'm afraid when you yawned you probably defined it as yawning. You defined it also as being tired.

Andrew: This was afterwards. The description was afterwards.

MR. NYLAND: I see, when you yawned you realized you existed?

Andrew: I was sitting reading and suddenly there was a very definite separation and something was separate from the body. The body was in a typical gesture of what it does when it is tired. And from previous experiences I'm quite sure that this was an experience of Work. And I really, I tried to see if all the criteria had been met and I feel that they had. But I wanted to bring it up anyway because - just in case you have something to say...

MR. NYLAND: Well, is it really up to me to say something about it?

Andrew: Sometimes you say something that sheds light on it or says that it's in the right or wrong direction.

MR. NYLAND: I would not call it an experience of Work unless there is a very definite realization of something else really existing like an 'I'.

Andrew: Yes, sir.

MR. NYLAND: It was that?

Andrew: Yes, sir.

MR. NYLAND: We talked about this before, Andrew, didn't we? Several years ago didn't we have the same kind of conversation? Not about yawning, but about the existence of 'I'?

Andrew: It's very possible.

MR. NYLAND: Yah, I believe it. It comes up with you. If there is that kind of an 'I', no one can tell anyone that it didn't exist. If one says yes there was an 'I' and it was impartial and it happened at the same time, there is no argument. I only can say when a thing like yawning happens and there is a realization of something as if there is something existing, I think there is a possibility of a separation. I don't want to consider it Work, then only to the extent that it may be similar to a result of Work as the actuality of something existing separated from oneself. But that may not be the result of Work itself, or it may not mean that Work has preceded it. The experience can be because of Work; it can also be as something that, in a tired state of the body, leaves the body like an out-of-body experience. And that is possible, and then the experience of that is very similar to the experience of an 'I' existing and functioning separate from oneself. But that's all I can say about it.

Andrew: What is missing then to make this--to make this...

MR. NYLAND: No, it is an experience which is past. There is no missing. There is simply a result which is similar to a result of Work on oneself. And that's all there's to it. There's nothing missing. You cannot undo it, you cannot go back. It's an experience by itself.

Andrew: What I mean is, what would have to be there, what is that which would make it an experience such as you describe?

MR. NYLAND: That what is necessary in order to have that experience while you are reading would be that there is an awareness of you having

a book and reading, seeing yourself as you are before yawning, but when you do yawn, not describing it even as a yawn or recognizing it as being tired, but that simply seeing it as a movement of yourself, an expression of something of your body, and an 'I' becoming aware of you sitting, reading, yawning.

Andrew: I think it was that.

MR. NYLAND: Okay. Then we will let it go then, Andrew. All right?

Andrew: I would like to say one more thing that I started to say that immediately afterwards there was a realization that - and I feel it was not an ordinary realization - it was something - there was a certain crystal clarity to it, that the body could go to bed and go to sleep and yet there was something which was at that moment separate for a very tiny instant, there was something that would go on. And something that did not need to go to bed, and did not need to go to sleep. You understand what I mean?

MR. NYLAND: Yes, Andrew.

Andrew: It was a realization that there were two things the body and a consciousness.

MR. NYLAND: Yes, something existing without a body. Yes, I understand what you mean. And it's quite right such an experience can happen. It doesn't last either. It doesn't last and it is really not something that can be continued as if the body then goes to bed and something stays in the chair.

Andrew: No, I tried and...

MR. NYLAND: But it doesn't work (that way).

Andrew: I know it's funny. I tried to make further attempts at Work and there was no--there was just apparently no energy.

MR. NYLAND: No.

Andrew: ...cause nothing happened.

MR. NYLAND: It is a little different road. It is a little different road and it has very little to do-that road - with the other road which

we call Work. To some extent, Andrew, Work is a result of an attempt one makes oneself realizing that one has to Work in order to reach a higher level. So the accent with Work is always on myself, hoping that it will be conducted in connection with the grace of God. The other is a realization of something existing outside of myself belonging to a different world which comes from God, ultimately if you like, and wishes to tell me something about that what exists and then give me because of that, inspiration for wishing to die in the right way. In that way it is different. All right?

Andrew: Thank you.

MR. NYLAND: Yah. Yah.

Caroline Kehrli: I'd like to ask about friction and well because there seems to be so much of it with different people, in what way it could be useful, or if it is useful?

MR. NYLAND: You have too much friction now?

Carolyn: For my comfort, yes.

MR. NYLAND: Yah. You can't use it.

Carolyn: I don't think so but I wonder what it's for.

MR. NYLAND: Oh, friction gives heat. It's a form of energy. It is something that becomes available because of the action of two different things coming in contact and having rough edges.

Carolyn: You mean - I guess it is that it seems to breed more of the same.

MR. NYLAND: Oh, I think it can be very helpful if it is not too much, because if there is too much friction it burns you up, and you're completely lost in it. But if it is just sufficient, like a hairy shirt, it can remind you of something else which you have associated with it. Friction by itself will not lead anywhere and only that two forces happen to meet which have no particular affinity for each other. But if there is a third something in you which depends on the level of your being, looking out for the possibility of friction as a form of energy,

the association is that when friction happens, you turn it into a wish to Work.

Carolyn: Is it possible to plan for it?

MR. NYLAND: Oh yes, sure, if I have an enemy and he always gives me friction, I can go and shake hands with him and say now when I do that I want to Work on myself.

Carolyn: Yes, that's what I mean.

MR. NYLAND: Yah. But if he keeps on shaking my hand, maybe I lose my desire. Too much of a good thing is not so good.

CarolyN: Too much friction isn't so good then, either.

MR. NYLAND: No, too much salt is poisonous. Use friction as salt. It will make it tasteful, palatable, and much more nourishing. All right?

Carolyn: Thank you.

MR. NYLAND: To some extent it's like harnessing energy available in nature for the possibility of application in Great Nature. That is really what friction is.

Is it about the end?

Bob: It is the end.

MR. NYLAND: It is the end already?

Bob: Not yet.

MR. NYLAND: Not off?

Bob: Not yet.

MR. NYLAND: Oh, we can still say goodbye?

Bob: Yes.

MR. NYLAND: Goodbye.

END TAPE

Transcribed: Ekua Lawson
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FINAL: Jessica 11/75